

A  
DECLARATION  
OF HENRY MARC DE  
*Gouffier* Marquise of *Boniuet*,  
Lord of *Creneœur*, &c.

Made in the Consistorie of *Rochell*,  
*in the presence of the Pastors and Elders of the said*  
Towne; as also of Monsieur de la VIOLETTE and  
THEVENOT, Pastors of the Churches of *Adrians* and  
*Benoit*, on Wednesday being the third of August, 1616.  
The which very same protestation likewise hath beene  
made by the said Lord Marquise in the presence of the  
whole Church of *ROCHEL*, on Sunday being  
the seventh of the said moneth, after  
the morning Sermon in the  
great Church.

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At *ROCHEL*,  
Printed for H. HAVLTIN, by CORNELIS  
HERTMAN. 1616.

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LONDON,  
Printed by Edward Griffin for Nathaniel Butter, dwel-  
ling neere S. Austens gate, at the signe of  
the Pide-Bull. 1616.



*The French Printer to the Reader.*

**B**Ecause that otherwise this page had beene left emptie, I haue thought good to set in it the Epitaph of the late Lord of BONIVET, Admirall of France, as I haue found it in *Du Bellay*.

**L**A France & le Piémont, & les Cieux, & les arts,  
Les Soldats, & le Monde ont fait comme six parts  
De ce grand Boniuet: Car vne si grande chose  
Dedans un seul tombeau ne pouuoit estre enclorse.

LA France en a le corps qu'elle auoit esté,  
Le Piémont a le cœur qu'il auoit esté,  
Les Cieux en ont l'esprit, & les Arts la memoire,  
Les Soldats le regret, & le Monde la Gloire.

The English whereof is the very same which wee finde to be the Epitaph made vpon the death of our Country-man the noble and thrice-worthy Knight Sir Philip Sidney: and therefore I haue thought good to leaue it as it was (*mutatis mutandis*) the names onely altered.

**F**RANCE and PIEMONT, the Heauens, and the Arts,  
The Souldiers, and the World, haue made sixe parts  
Of noble BONIVET, for none will suppose  
That a small heape of stones can BONIVET inclose.

His body FRANCE hath had, for shee is fed;  
And PIEMONT his bloud in her defence shed;  
The Heauens haue his soule, the Arts haue his fame,  
All Souldiers the grieffe, the World his good name.



# THE TRANSLATOR

to the READER.



Ourteous Reader, I haue made bold after this former Treatise yet a while to trouble (or rather to delight) you with this ensuing shorter, yet no lesse zealous, discourse. The neere nesse of both their arguments may in some sort challenge a neere nesse of place, and I hope shall obtaine at your hands a like acceptation. I will say no more: onely giue me leaue to adde this obseruation of Gods continuall watchfulnesse ouer his Church. We haue seene of late what troubles, what broiles, what feares of a generall deuastation haue beene (and it is to be feared are scarce yet ended) in that our neighbour Country. Many small Treatises and Pamphlets (that were daily thronged as it were to the Presse) doe giue hereof a sufficient testimonie: so that wee might in a manner say (as it is in the first chapter of Iob Iob 1. often repeated) Whiles hee was yet speaking, another came, and said, &c. While one booke of bad newes was yet a printing, another came and brought vs worse newes. Whilest the matters of their Common-wealth stand thus, see how God on the other side provides for his Church, and daily addes to it such as shall bee saued. Not many Act. 2. 47. moneths since wee haue heard of the happy conuersion of the Duke de Candale, one of the Peeres of France, and with

## The Epistle to the Reader.

him of a many likewise that were of his retinue. This newes was scarce downe, but behold this other Treatise comming forth, declaring the conversion of a Gentleman, though not equall to the former in birth, yet (if wee may beleue the Romanists) as farre above him in regeneration, as they esteeme a spirituall vocation to exceede the temporall. And whiles he was yet speaking, another came, I meane, whilst this booke (at least the translation thereof) was yet in the Presse, another came, namely this present Declaration of Marquise Boniuert, &c. So that wee haue cause still to blesse God for his goodnesse, who though (with those builders in Nehemiah) hee hath for a while had his sword girded on his loines, for to strike by way of punishment his people, yet at the same time bee kept in the other hand the hammer and chizell for to square and fit these lining stones to the building of his spirituall Temple. But what doe I? I must conclude, lest mine obseruation should proue to be longer then the text it selfe. In the meane time accept of that which is done for you, and bee thankfull to God for that which he hath done for his Church: and in particular cease not to pray continually for the peace of the distressed Ierusalem which he hath in France. Farewell. London, this last of August, 1616.

Neh. 4. 18.

Yours, E. M.



A  
DECLARATION  
OF HENRY MARC DE  
GOVFFIER, Marquise of  
*Boniuet, Lord of Creueccœur,*  
*&c.*



IF so be that pietie and the knowledge of God were things hereditarie, and of that nature that they could descend from the parents to the children, as well as doe the goods and possessions of this world ; then should not I need at this time to declare what I am, what is my beleefe, and what God hath put into me : for my baptism, mine education and bringing vp would testifie it ; I having beene descended from such persons, whereof some haue had the feeling of Gods truth within them, and others the very confidence of professing it openly. But the publike calamities, which for so many yeeres haue afflicted this estate, haue brought to mee in particular for my part this losse,

(more to be lamented then any other) that I could neuer haue a taste of that good affection which parents are wont to beare toward their children; and that those, from whose care I might haue looked for a faithfull instruction in matters of saluation, hauing beene taken out of the miseries of this world, as soone almost as I came vnto it, there was left vnto mee no other light then for the body, and my soule still continued in darknesse and the shadow of death, and that in such manner, that accordingly as I grew in age, so I daily proceeded in errour, and straying from Iesus Christ and his Gospell, I strayed likewise from mine owne happinesse, and had beene likely miserably to continue in that lamentable and deplorable estate euen vnto this day, and so forwards, if God, *who knoweth who are his, and whose names hee hath written in his booke of life,* had not had pittie of me: and if the goodnesse of him, *who sheweth mercy to whom hee sheweth mercy,* had not preuented mee, and formally opposed it selfe to the mischiefe which was pleasing vnto me, and to that curse, which being to mee the greatest of all, yet aboue all others was hugged and liked of by my soule. And if the kindnesse of God towards mee hath beene eminent in regard of the thing it selfe, in that he hath vouchsafed to deliuer me from the power of darknesse, for to translate me to the kingdome of his well-beloued sonne; the meanes also which he hath pleased him to vse for to bring to passe this happy effect, are no lesse worth the considering, in that God of the meanes of my totall perdition (at least as they might seeme likely to bee) hath made as many meanes of my conuersion to him, according as hee is wont



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wont to draw sweetnesse out of bitter things for his children, and generally *to make all things to turne to the* Rom. 8. *best for those who are called according to his determined purpose.*

It is now twelue yeeres agoe when I was at Rome: (I will say no more) there mine eyes saw wonders, but such as were quite of another nature then those which heretofore the Apostles (being directed and animated by the holy Spirit) brought forth for to authorize and confirme the doctrine of grace. And how carefully and industriously soeuer I was nurtured in ignorance, and brought vp in the hatred of the Religion, and the loue of Idolatrie, yet I could neuer bee hindred from perceiuing that there was a great disproportion betweene the state of those, who at this day doe domineere ouer the Church, and the condition of them, who formerly did feed the flocke of Christ that was committed vnto them. Yet, that was scarce any more, then if I should haue beheld the darknesse of the night, without being able to discern the brightnesse of the day: or if I did beginne to take notice, it was in that manner as men beginne to see at the breake of day. That beginning, how small soeuer it was then, did not continue vnprofitable: the rising of the Sunne drew nigh, the light increased, and was strengthened in mine vnderstanding; the abuses of Poperie appeared vnto me both grosser and more; God left not in mee his worke vnperfect, hee did put me in minde of inquiring a little further, and to be informed truly by himselfe in his owne word, whether of the two Religions that are receiued in this Kingdome might haue the vpper hand in regard  
of

of the truth, or had more conformitie vnto this word. This enquire did make mee to resolue about some three yeeres since, to forsake the seruice which I finde condemned in the Scripture, and to embrace that which I find therein commanded, and to come forth with out of *Babylon*, for feare that partaking longer of her knowne crimes, I should bring my selfe into a manifest danger of partaking of her vnkowne plagues. Whilest I had this resolution, which came to me from God, behold on the contrary many considerations, which came from elsewhere : on the one side were presented to mine eyes the lustre, the pompe, the dignities, the greatnesse, the hopes of the earth, and with all this ostentation of the glories of the world, as it were a certaine voice well-neere like to that which said sometimes to our Lord, *I will giue thee all these things, if thou fall downe and worship mee* : on the other side, the pouertie, the miseries, the ruines of houses, the hatred, the contempt, and all what is most able to cause a distaste, which should bee mine assured lot in case of change. These two tentations, the one on the right, and the other on the left hand, did make me suspend the effect of that wil which the spirit of God had insinuated into my spirit; I looked behind me a good while, *I withheld the truth in vnrighteousnes*. I made my selfe belecue that by doing much euil I should haue good done vnto me; I fled from the presence of God, but God did make me at length feeble that he deceiues himselfe, which thinkes to scape by swiftnesse from before him : he prepared for me a Whale for to swallow me, but yet not for to destroy me ; I was chastened by his hand, and that through the same things  
in



in the which I had sinned: he tooke away out of mine hands both that which I had, and that which I had not. And now my hopes were cut off euen at the root, now many things by me possessed were lost for me, now my libertie (more precious then all the rest) was taken from me: but God be praised, who hauing taken from mee so many things, yet hath giuen mee so many, that if hee hath sent mee any euill, it was onely for to send me some good; if he hath made mee poorer, it was for to make mee richer then euer I was before, and that in better riches, in those namely that are the onely true ones: if hee hath made my body to bee cast into prison, it was for to make my soule to come out of thrall: if hee hath suffered mee to fall into the hands of such men as hated me, it was for feare that I should fall into his hands, yea into his hands as he is a rigorous Iudge, and yet to the end that I might fall into his hands, as hee is a kinde and mercifull Father, and that I might learne to my cost (being I could not doe it by the example of others) to feare him, to reuerence him, to giue him the glory, and to consecrate to him whatsoever belongs to me, without any reseruatiō, as I acknowledge my selfe truly and after an infinite number of sorts to be bound to doe, and acknowledge likewise, that it was the pure mercy of God that I was not consumed, because that his compassions did not faile me. And seeing that God hath done mee that fauour, that his word doth serue mee at this day in stead of a lampe for my feet, and of a light for my steps, to this word and to this Scripture, diuinely inspired, I purpose to keepe mee, without euer any more repairing to the traditions of men,

seeing that God hath giuen Iesus Christ for to be the head to his Church ( of the which I am a member) for to bee the onely Mediatour betweene him and men, and our Aduocate towards his Father ; for to be the onely Priest for euer, for to haue an euerlasting Priesthood, and for to offer (as hee hath offered) one onely sacrifice for sinnes, for to bee the Lambe of God, whose blood doth cleanse vs from all sinne, for to sit for euer at the right hand of God, and to be held in the heauen vntill the time of the re-establisling of all things, and vntill that hee shall come from thence for to iudge the quicke and the dead : I acknowledge from henceforth no more (to the preiudice of him) any ministeriall head of the Church on the earth, nor Aduocate, taken from among either men or Angels, nor any Priest sacrificing his body, nor Masse seruing for a propitiatorie sacrifice for the sinnes of the liuing and the dead, nor Purgatorie after this life, nor reall presence of the body and blood of Iesus Christ in the Sacrament vnder the kindes of bread and wine. And because that the Spirit of God doth teach mee, that no flesh is iustified by the workes of the Law, but only by faith in Iesus Christ, I will no longer forge vnto my selfe any merit of good workes, and much lesse of supererogation ; and I will account the good workes of the faithfull to haue beene prepared by God, to the end that wee may walke therein, and will esteeme them to be *the way to the Kingdome of heauen, and not the cause of raigning.* And it is in this truth, and in the profession thereof, that I desire, and that I promise here before God, his Angels, and his Church, to bee willing to liue and to die, detesting with all mine heart  
all

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all Idolatries, superstitions and errors, which are contrary to the confession of faith of the Churches of this Kingdome, and protesting to submit my selfe wholly to that which concerns the order and discipline of the Church.

Thus signed, *Boninet.*

( \* \* )

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*FINIS.*

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THE COPIE OF  
A LETTER, SENT  
from PARIS by an English  
*Gentleman to his friend in England,*

Wherein are briefly touched those  
occurrences which lately fel out in *Paris*,  
about the Prince of CONDE, on the  
22. of *August*; this present yeere,  
1616.

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*Laus Deo, August, 22. 1616.*

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Haue with the first con-  
ueniency sent ouer vn-  
to you, the newest, and  
(heere) most knowne  
newes, dated, as before;  
hauing receiued no let-  
ters from you since the  
tenths of the same. And  
whereas, not onely in  
many before, but especially in your last, you seri-  
ously importun'd mee (knowing what windes  
blew

blew heere ) to giue you intelligence of French present occurrences, as they shall happen; I haue done so, rather to satisfie your minde, desirous of nouelties, than to please my selfe in setting downe the troubles of others, that haue too many of mine owne. France (as you know) is to mee nothing, in regard I am an Englishman and a stranger to her factions. Shee is as one of her Vineyards, rob'd by French-men in my sight, which stelh is no losse to mee. I stand safe on the shore, and beholde her sides beating vpon a rocke, the wracke I feele not; yet am I bound, in common humanitie, to compassionate my neighbours sorrow, seeing his house burning about his eares: And doe therefore protest to you, that I suffer as much, as if I were a naturall French-man borne, in being present within so goodly a Citie as *Paris* is, when shee is full (at least looking howrely to bee so) of turmoiles, vproares, and ciuill combustion: and to see so many thousands of the French (I meane the *Parisiens*) walke vp and downe with such amazed, wilde, and distracted faces; that if tenne be in a troupe together, not three of them can safely sweare, that a fourth man is his friend. In euery streer, yea at euery corner, the people flocke in heapes, muttering and murmuring, and whispering one to another; and nothing is more expected, (nay more desired by some) than that a sword may be drawne, to the end that pellmelli they may fall to cutting of throates. The Townes of France are rich, and spoiles would now taste sweetly, especially to the Pefant, who wisheth



wissheth to build vpon his countries ruines, and to set an edge vpon his fury, this occasion gaue aduantage. For vpon the twentie two of *August*, now present, (euen this day, in which I write vnto you) the Prince of *Conde* being in *Paris*, well accompanied, came to the Court, where hee had not beene long, but he was surprized and carryed prisoner to the *Eouure*, why hee came, and whether of himselfe or sent for, is not in my knowledge, and if I should set downe all which I heare touching the causes of this surprizall (of whose true notice I desire not to bee guiltie) you might thinke mee, either very idle, to call euery shadow a substance, or else very busie to bee so inquisitiue in the affaires of a kingdome, when mine owne are altogether priuate. I had rather walke vp and downe the streets of *Paris* (albeit with some feare of danger) than thrust my head into their Councell chambers, and to meddle with Princes matters, which no whit concerne mee. And therefore doe I sparingly deliuer you these vproares, not searching into the ground and reaches of them, as hearing various and inconstant reports: I giue care to many, but credit few, and dare not (albeit I might) vtter my owne opinion, because I am as loth to wrong you by this of mine, as that you should doe the like to your friends in England, by a second relation. The Prince of *Conde* being taken, the Duke of *Vandosme* escaped. Others likewise fearing the same danger, met with the same happy meanes of safetie: For the Duke of *Bouillon*, with *Tremouille*, & many other personages of note being

being at a sermon, having notice giuen, as they came from Church, fled; and to make their side the stronger, the Duke *Du Maine* is ioynd with them. How these Noble-men came to the knowledge of the Prince of *Condees* surprizall, is (euen heere) doubtfull. Some say by a French Page, who saw him carried away, & that he was demanded to deliuer vp his sword, which he refused to do: others otherwise: But howsoever it happened, it seem'd a good and miraculons deliuerance of the rest, (who hold with him) if at least they turne not that preferuation of themselves, to the confusion of others. Which the rather is to bee feared, for that hauing (to auoid the blow) turned their backs for safety, they now (as it is thought) arme their hands with weapons, assembling themselves, and freinds with all their forces at *Soissons*, to make their party (for defence) as strong as they can. Now, whether in loue to the *Prince of Conde*, or in hate for any priuate respect they beare the *Marquesse d'Ancre*; a man famous inough in *England* and else where for exceeding fauours, done him by the Queene mother in France; or whether (as often it so happeneth) a desire of doing something (though neuer so ill) set the common peoples fingers on itching, I know not: But presently vpon surprizall of the Prince (it being noysd through *Paris*, that hee was sent prisoner to the *Louure*) they ranne in heapes and height of fury to the *Marquesse's* house, assaulted, entred, and rifled it; making spoyle of all that was in it, and when no other preycould feede them, they spent their

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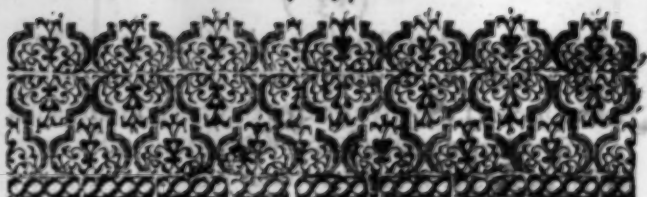
their malice on the insensible walles (tearing and beating the building downe) which (if hee could haue beene gotten) they swore to execute vpon himselfe. In this wauering estate the Kingdome still stands. What the event of these troubles will bee, lies in the hands of God onely : the occurrences whereof (as hereafter time shall deliuer) I will (as these) send vn-to you, expecting a returne (by way of exchange) from you of some newes out of *England*. And so with wishes of your health, I bid you farewell, from *Paris*, the 22. of August, 1616.

*Resting yours most assured,*

R. M.

C

THE



# THE EXTRACT

of another Letter bearing date

*the 26. of August: Written from*

P A R I S.



IR, the broiles of *France* goe on : The Prince still in the Loure, remoued to a more inaccessible roome of the Kings Paultion. Proclamations are come forth here very strict, both for driuing away all the Dukes and Princes seruants from the Citie on paine of death, and restraint of tongues. There are rumours of preparations of both sides : The Duke of *Guise* is ioyned with the Dukes, and they say his brother Cardinall, turn'd now militarie, shall be President of their Counsell, and himselfe Generall of the Field. Looke not to know all by Letters: these times allow it not safe.

*Yours assured,*

R. M.

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